

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, OCT. 14, 1915

NEW SERIES, VOL. XVII, NO. 41

## KINGDOM BRIEFS

Constantinople is the prize for which the Europeans are now fighting. There will be thanksgiving when Turkey is decapitated.

The Record of Christian Work says that nearly every one of the 1,250 native churches in Korea and Africa connected with the American Presbyterian mission, is self-supporting.

The people of New York State will soon have the opportunity to decide by voting whether women shall have the ballot. President Wilson has expressed himself as favorable to woman suffrage.

Now that cotton is bringing a good price and there is an abundant food crop, it is a good time to send in your renewal. "Let him that is taught in the word share with him that teaches in all good things."

In New York City there are 800,000 children in the public schools and only 200,000 in the Sunday Schools. We should be glad to believe that the proportion is better in Mississippi, but it is not so far as our information goes.

A great meeting has just closed at Belzoni, where Pastor Pope had the assistance of one of the Blue Mountain evangelists. Thirty-three were received for baptism and twelve by letter. The church goes from one-half to full time, beginning January first.

Here is an apparently forgotten passage of Scripture: "Let your women keep silence in the churches; for it is not permitted to them to speak, but let them be in subjection as the law also says. And if they wish to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in church."—I Cor. 14:34-35.

A consecrated Christian is one who does what the Lord tells him to do. It is not a matter of feeling but of willing and doing. Never mind about trying to be happy—just try to do what Jesus commands you. You don't have to paint the rose or the lily to make them beautiful. Just work them and feed them. Love and joy are the fruit of the Spirit, and the Spirit is "given to them that obey Him."

There is at last a prospect of peace in Mexico by the agreement among the United States and several South American countries to recognize Carranza and hold him responsible for an orderly government. He agrees to give amnesty to all his enemies except those responsible for the death of Madero, to grant religious liberty including the return of the exiled priests, to protect the person and property of foreigners and preserve order. There may be need of assistance from the other governments, though it will probably be sufficient to prevent shipping arms to insurrectionists. It is hoped that now the missionaries may soon be back at work and the churches return to their work and the poor people of Mexico have an opportunity to restore their well nigh ruined country.

A charming young singer called Hannah Got into a flood in Montana.

As she floated away,  
Her sister, they say,  
Accompanied her on the piano.

The first convention of Russians and Ruthenians in America was held in New York City, July 1 to 6, 1915. The convention proved a great encouragement and blessing. Fifty-eight delegates were registered, among them several from Canada. For the first time the Russian believers felt the importance and joy of a united effort. A Russian Union was formed. Among the main points decided upon by the convention were the following: The establishing of a brief Bible course for the Russian preachers and pastors; the preparation of a correspondence course of lectures for such Russian preachers as could not attend the Bible course; the publication of a little religious monthly; the opening of a Russian Christian immigration home in the city of New York; the sending out of evangelists.—Ex.

In no department of our work is the favor of God more evident than in the work of raising the \$100,000 for the Woman's College and Clarke Memorial College. Brother W. E. Farr has proven himself the man for the place and in his happy way is making friends for our education work. He has now passed the half-way mark and hopes to have \$60,000 by the time the convention meets. He is at Clinton this week and has secured subscriptions from \$250 down. He gleans the corners.

The whole country, waked up last week to hear the announcement that President Wilson is soon to be married to Mrs. Norman Galt, of Washington. The Wilsons believe the Scripture that "marriage is honorable in all," there having been already two marriages in the family since coming to the White House. We invite the President to come to Mississippi for his honeymoon.

The Turks are taking advantage of the present disturbed conditions during the European war to pour out the vials of their wrath on the Christian population in their empire. The Armenians are the special sufferers, many of them suffering death and others unspeakable atrocities. There must be a day of reckoning for these murderous wretches.

The present world war has awakened a new interest in the reading of "The Seven Dispensations," by Dr. J. R. Graves. His forecasts in the interpretation of the prophetic books of the Bible have many striking correspondences in the things happening today.

We are publishing this week an article from Frank Rawlinson, one of our missionaries in China. It is given a place, not because we approve what is in it, but because it is well for our people to know what is going on in all of our mission fields.

We can all be grateful that so little damage was done to church property by the recent storm on the coast.

The Tylertown pastor and people have broken ground for their new brick church building. They are active and joyous in all the work of the kingdom.

The Forty-first avenue church, Meridian, has called Rev. F. N. Butler, formerly of Mississippi, but now pastor at Fayetteville, Tenn. His answer has not been received.

A graduate of Mississippi Woman's College and teacher of experience wants a position; young, energetic, and a Christian. Address "X. Y. Z.," care Baptist Record.

The vast majority of the Baptists of the world are in the United States. Baptists are distributed as follows: North America, 6,129,162; South America, 12,606; Europe, 617,652; Asia, 176,158; Africa, 17,992; Australia, 30,178; grand total, 6,983,748.

Our attention has been called to some errors in printing the name of W. J. Derrick. He is pastor at Scobey and it is his brother, M. J. Derrick, that has resigned at Ackerman. We regret the error and judge it is due to somebody's hurried handwriting.

W. S. Wiley, of Oklahoma, suggests that the State Mission Board of Oklahoma ought to pay the Baptist Messenger \$500 a year for the space used by the board in advertising the various departments of its work. The Baptist and Reflector asks this question: "Why should not this be done in the case of all denominational papers?" When the editor gets an answer to this we would like for him to publish it, so we may all know what it is.—Word and Way.

The First Baptist church, of Goldsboro, N. C., has just passed through a glorious season of refreshing grace. The occasion of this mountain top experience was a series of meetings conducted by Dr. Ray Palmer and Professor M. J. Bibbitt, of the evangelistic department of our Home Mission Board. Dr. Palmer remained eighteen days and Professor Bibbitt twelve days. As a partial result of the meetings, twenty-seven have been received for baptism with others to follow.

Commenting on the South's marvelous progress, Mr. Arthur D. Little, of Boston, Mass., one of the most distinguished scientists of the day, has said: "It cuts more lumber, mines nearly twice as much coal, produces four times the petroleum and nearly six times the spelter; it has more looms and spindles and a much larger investment in manufacturing plants; the products of its farms are worth fifty per cent more; it makes nearly twice as much pig iron and twice as much coke as the whole country ever produced only thirty-five years ago."



## THE BAPTIST RECORD AND DENOMINATIONAL OWNERSHIP.

By R. L. Motley, D. D.

I am quite sure of my ground when I make the claim that the denominational paper is indispensable to even a moderate degree of success in denominational work. Next to nothing can be accomplished without organization, and every one knows that there can be but little intelligent organization without a common medium of communication. The denominational paper both informs and inspires. It unites the people in a common undertaking, and strengthens and sweetens the bond of Christian fellowship.

If this be true, and I am sure it is, then no other denominational agency in Mississippi begins to approach The Baptist Record in importance; yet it is the most poorly supported one of them all. In plain words, the meager support given The Record is an open reproach to the Baptists of our great State. We have left our faithful, efficient editor to "make brick without straw," and have been content to accept his valuable services without remuneration.

We cannot dispense with The Record, nor can we longer accept the service it renders free and maintain our self-respect. In denominational ownership I think I see a solution for this complex problem. An increase in circulation might be made, and an adequate support provided for the editor, enabling him to do his best work for every denominational interest. It is, therefore, my intention to present a resolution to the convention at Hattiesburg looking to the denominational ownership of our State paper; and, if the brethren deem it worthy of a hearing, I shall be glad to offer some reasons in favor of the resolution. Of course, the opinion and wishes of our noble editor will be given first consideration in the proposed movement. In the meantime, let the brethren express themselves freely.

West Point, Miss.

## THE NEW EMPHASIS—THE COUNTRY CHURCHES.

E. L. Wesson.

We must acknowledge and recognize some facts as we begin to think on this subject. (1) We must own the fact that the country churches are the great feeders to the town and city churches, and the producers of our greatest ministers and teachers. (2) We must acknowledge the fact that, as a rule, the leaders of our denomination today came from the country churches, but now live in the towns and cities. (3) We must confess that the best educational and seemingly developing advantages are in the cities and towns. (4) We must admit that in our mission work we spend, perhaps, ten times as much on cities and towns as on the country. (5) We must concede that almost all of the officers of our conventions, and representatives of our denominational work, as managed by our conventions, are men from the towns and cities. (6) We must say that in the notices given to preach-

ers, in our denominational papers, many times more notice is given to the town and city pastors and pastorates than to the country pastors and churches.

These facts have created a condition which demands our consideration. The condition is this—a feeling that the country churches are not as highly esteemed as the town and city churches are, and that to have a country pastorate is to be considered as of little worth to the denomination. This condition is driving most of the preachers who educate themselves to seek city or town pastorates, and that causes the country churches to feel that they are considered inferior to the churches in the towns, therefore, when called upon to help educate a young preacher, they say, "Just as soon as he gets so he can preach, he will leave us and go to town." Even the preachers who serve country churches seek to live in town—I mean as a rule. They say, "I can't educate my children and live in the country," doubtless never thinking how such statements cut into the very quick of the hearts of the mothers and fathers to whom they speak, who have to live in the country and do by their children the best they can. To such parents, statements like that say, in substance, "It makes no difference about your children, but mine must have a better chance."

My brethren, "these things ought not so to be." As our greatest thinkers, as a rule, come from the country, we ought to recognize the fact that the country is God's nursery for raising great men to carry on His work and should, therefore, esteem the country churches and country pastorates our greatest opportunities on earth today. Educated young men should seek country pastorates and live in the country among their churches, and help to build up country schools and communities. Where a group of churches support a pastor, he could teach, without charge, the high school boys and girls of his community and do a great work, and yet not have as hard a task as the town or city pastor; for he would have comparatively so little visiting to do. The visiting required of the town or city preacher is the time-consuming, nerve-taxing, strength-exhausting, mind-vitiating task of the town and city preachers. I have been in town almost all of my life as a preacher, not by seeking, but by calling, but if I had my life to live over, and should see things as I see them now, I would serve country churches, build up country communities and schools, and raise my children to do hard work. The idleness and consequent vices of town life are as destructive to the manhood of boys as miasma is to health, therefore, the failure of many, many town boys to make great men. The harder boys have to work, the better men they are apt to make.

I go into the country to hold meetings, and I tell you that the intelligent country boy of today studies ten times as much about things that develop the mind as does the same class of town boys; therefore, the country boy comes to town and to city and crowds the soft city boy to the rear. Noth-

ing suits the intelligent country boy's mind so well as things that require deep thinking; therefore, the country is the Baptist's greatest field of opportunities. No man can think unless he has time, and a thinker will think if he has time, therefore, the intelligent country boy comes to the front. If we could just realize as we should the truthfulness of this statement we would turn our attention more and more to the country churches. They have been wronged, and in wronging them we have hindered the progress of the kingdom. We did not intend it. We all did as we thought best. But we did it nevertheless.

As we have wronged the churches in the country thus, we now owe to them the very best that we can do for them; and next to the pastor in their development comes the help of a strong denominational paper—a paper that feeds them on "the deep things of God." Country people do not want, for reading matter, mere news articles, notes of town preachers, boostings of men, and advertisements of schools to which their boys can never think of going. They want something that gives them information worth while. Of course they want knowledge of the denominational schools and work, but they want that boiled down, and then re-boiled, so as to give them strong articles on the doctrines of God's Word, etc. They are hungering for such reading matter as that. Viewed from their standpoint, as expressed to me, our denominational papers of today do not meet their need; therefore, but few are taking them. In this section, not over two families to the country church take a Baptist paper. But they say that if the papers gave them more and better articles on the great doctrines of the Bible, they would take them and read them and pay for them. Country people have but few books, therefore, they want their church paper to be to them as the best book they could get each week. This is their earnest desire, and what they feel they need. If Baptists live to the glory of God in the future, I firmly believe that we will have to give attention to this kind of Baptist literature for our people, not only in the country but in town. Seventh-Day Adventism, Russelism, Christian Science, etc., etc., fill their papers with articles that make people think, and they all indoctrinate. We must do the same or lose. People cannot grow on the mere workings of the denomination. Those are important, but not near so important as the great doctrines of the Word of God, which, if emphasized, give inspiration to do great things for God. Our country churches will measure up with our churches in town or city in every way if given the same attention and help. As a rule, they ought not to have preaching but once a month, therefore, they need denominational literature of the strongest and the very best.

The last thing I want to say just now is this: Our country pastors should be put in the front ranks of the workers. It helps anybody to be shown appreciation. The country church is all right, it is only waiting to be recognized.

## THE WORK OF THE CHINA CONTINUATION COMMITTEE.

Missionary Frank Rawlinson.

The China Continuation Committee has now held its third annual meeting. Many people will be asking what has been accomplished during the two years since it was organized. At the last meeting out of sixty-four members, over fifty were present. As at present constituted the China Continuation Committee represents not only all the leading missions, but practically every interest and outstanding type of work. The Southern Baptist Convention was represented by Rev. R. V. Chambers, D. D.; Rev. G. D. Tsoh, of Soochow, and Rev. F. Rawlinson. It is an interesting experience to work with a group of men thus gathered from all denominations, and to find that there is a plane of thinking and of working where denominational differences do not appear.

The emphasis, like that of the Edinburgh Continuation Committee, is laid on the fostering of the spirit of unity and the strengthening of the practice of intercessory prayer. To quote from one of the speakers, "This is considered as its primary and most vital function." It is in the growth of the practice of intercessory prayer that the greatest promise lies of a solution to the problem of more close co-operation.

In its activities the greatest interest for the committee as a whole and for its members individually has been the growing evangelistic work. While the Continuation Committee did not itself directly conduct an evangelistic campaign, yet its special committees played a very important part in the planning therefor, and to the evangelistic efforts which have been more widespread than ever before the Continuation Committee has made no small contribution. It is interesting to note that the most successful evangelistic effort during the past year, has been one conducted along co-operative lines. In order to link up the various phases of the growing evangelistic movement, the China Continuation Committee endeavored to secure a man as national evangelistic secretary. The idea was that this evangelistic secretary would be a sort of a clearing house for the evangelistic movement. While the man has not yet been secured, yet it is confidently expected that before long such a man will be found.

Some have feared that the China Continuation Committee would usurp certain powers and functions of the boards and missions, but experience has shown that great care is being taken on that point. As Dr. Arthur H. Smith has said, "The China Continuation Committee is an orderly evolution in harmony with the times in which we live." His idea is that this committee, inasmuch as it is able to carry out its decisions, will bring about a continuity in mission work which we have heretofore lacked. In conducting its work, however, the committee has guarded against going beyond advising, as, for instance, while it definitely

indicated the missionary whom it thought fitted for the position of evangelistic secretary, it did not approach this missionary direct, but conducted the negotiations through the board and the mission concerned. Then, too, the committee has been very guarded in relation to questions of faith and order. They were actually asked by a church in Peking to assist them in outlining rules for the church. This, in well chosen words, they declined to do.

That the China Continuation Committee is, however, to a certain extent, open-minded is shown by the following interesting fact. The China Baptist Conference requested a reconsideration of the translation of the term "baptize." The request was very courteously received and a committee appointed to act upon it. In the report finally presented a lot of valuable information was gathered as to the terms at present in use. While nothing conclusive was done yet the information gathered will form a basis for further work on the problem, and furthermore the spirit in which the matter was received is proof that a new day has dawned in the relations of the denominations.

Possibly the main result, so far, in the work of this committee has been the bringing of people together. That does not mean that they are brought together simply in committee meetings, but that the Continuation Committee has assisted in the organization of groups of people interested in a common problem. For instance, a Bible study committee was appointed, representing all the interests working on that problem. There was also organized, as a result of the work of the Continuation Committee, a Christian Publishers' Association, which should go far towards solving the problem of distributing Christian literature. In a sense it might be said the China Continuation Committee has not yet found itself, but there is a growing feeling that it meets a long-felt need and has justified its existence.

## BIRTHDAY OF THE CHURCH.

Dear brethren:

I note in the October number of "Royal Service," published by the Woman's Missionary Union, the following statements:

"The Acts of the apostles show the beautiful and exquisite way in which the Christian church grew out of the Jewish, not as a new creation, but the old with a new and glorious nature.

"The day of Pentecost was the birthday of the church.

"Before Pentecost they were individuals; now they become His mystical body by His Spirit."

(Signed) MRS. JAMES POLLARD.

Here is a good chance for some good brethren to write some long and enthusiastic articles. Who will be first?

G. W. RILEY.

Houston, Miss.

## PEARL LEAF ASSOCIATION.

The Pearl Leaf Association held a very profitable session October 6th and 7th at Gilmer church. The attendance was especially good, considering the fact that several days just before the meeting had been bad weather. Two laymen, J. N. Welch and J. D. Pond, were re-elected moderator and clerk, respectively. Brother J. P. Williams preached a very helpful associational sermon. All except two or three of the churches were represented by messengers. One very encouraging feature of the reports from the churches was the fact that the number of baptisms was increased more than a hundred from the 169 reported last year. The visitors present were J. R. Carter, J. Benj. Lawrence and C. D. Graves. These brethren all brought us helpful and inspiring speeches. Perhaps the most important thing done at the meeting was the planning of a church-to-church campaign to be held in the month of November. With new courage and a closer spirit of fellowship, the brethren returned to take up the work of the coming year.

CHAS. W. ORRICK.

The Jeff Davis County Association convened with the church at Phalti on the eighth of October, and was considered to be the best meeting in all of its history. The spirit of the meeting was most excellent, the hospitality of the people was superb, and the discussions on the reports representing the various enterprises fostered by the denomination reached "high water mark." The enthusiasm and inspiration gathered by the messengers and visitors will tell for good during the next associational year. The association adjourned to meet with the church at Ebenezer on Friday before the fourth Sunday in September, 1916.

Here are some new books that deserve your consideration. We recommend each one of them: "Everyday Gladness," by Miss Fannie E. S. Heck, 50c; "Old Testament Studies," by Dr. P. E. Burroughs, paper 35c, cloth 50c; "Studies in the New Testament," by Dr. A. T. Robertson, paper 35c, cloth 50c; "Pastoral Epistles," by Dr. J. P. Greene, 75c. The Baptist Record, Jackson, Miss., will gladly supply these books.

Many people are anxious to have a commentary on the lessons for the last quarter of the year 1915. For these there has been issued a special "portion" of Tarbell's Teachers' Guide, containing the lessons for these months, which will be sent postpaid for twenty cents by The Baptist Record, Jackson, Miss.

Dr. W. A. Borum, chairman of committee on program for the ministers' meeting at Hattiesburg, November 9th, promises the publishing of the program in next week's paper.



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## EDITORIAL.

### THE PAPER AND THE CONVENTION.

We publish this week an article by Dr. Motley on the question of the convention ownership of the paper. He asks for some expression from the editor who owns the majority of the stock. Of course he cannot speak for the other stockholders, but for himself.

We began this work with the approval of a committee appointed by the convention to report on the question and, at the suggestion of some of them and of others. We have always been desirous for the freest and frankest discussion of the whole matter. We have no prejudices or special preferences, and have not expressed any opinion. Indeed, we have no pronounced convictions on it, seeing reason on more than one side. At least two associations have passed resolutions asking that the convention make some provision for the better support of the paper, having specially in mind the securing of a definite salary for the editor. This was done without the editor's initiative or advocacy. Last year a committee was appointed by the convention, consisting of seven wise brethren to study the paper question, advise with the editor and management of the paper and report to the convention at its next meeting. The object of the committee was to bring the paper and the convention closer together. We suppose they will make a report that will help all the departments of the work, but we know nothing of what it will contain. We are willing that the convention shall settle the whole question of ownership to suit the brotherhood, and will acquire in it and co-operate in every way we can. We have thought it best not even to have an opinion on the subject, for fear it might be misunderstood as to its motive. The wish of the brethren in the matter will be entirely satisfactory to the present management, whichever way it goes. The question is, How can the paper best serve the cause of truth and righteousness as a representative of Mississippi Baptists? All will wish for the right solution of it and the brethren are free to study it out. Certainly sufficient time ought to be given to the discussion of it which has never been done with in the knowledge of the present writer.

## THE BAPTIST RECORD

Brethren may "think on these things, and the prophet that hath a dream let him tell a dream."

HEB. 10:26-27.

It seems that the discussion of a passage from the sixth chapter of Hebrews recently in The Record has called for a request with reference to the one indicated above. The words are, "For if we are wilfully sinning, after having received the knowledge of the truth, there no longer remains a sin offering, but a certain looking for of judgment and a fiery indignation which is about to devour the adversaries." This is quoted from what is sometimes called "The Baptist Bible," or improved Bible Union version. The slight difference in rendering might not be noticed by the average reader, but is strictly in accord with the original and helps to clear up a difficulty. The present participle here as distinguished from the aorist has the meaning of habitual and continued action; and so is translated properly, "If we are wilfully sinning." The idea is if we choose to continue to lead a life of sin as distinguished from making choice of a Christian life. The two things are set over against each other as utterly opposed and irreconcilable. The meaning is not, "if I ever commit sin" I am lost, nor even if "I wilfully and knowingly commit a sin," I am undone. This distinction and interpretation are not simply possible, they are absolutely necessary. The explanation given above is not what it may mean but what it **must** mean. The tense of the participle does not permit of any other meaning.

The people to whom this epistle was written were, so to speak, on the fence; they were undecided and wavering. They must make choice of what they are going to do. The writer brings to bear all the force of reason and revelation to bear on them to lead them to a right decision. Among the arguments that he uses is the one in these two verses. He says after they have had full knowledge of the truth, have seen the full force of the gospel message, if then they make choice of a life of sin they have cut themselves off from the last hope. "There remaineth no more sacrifice for sin." This is God's last effort; there is nothing else to be expected from Him. He will not devise any other scheme of help; and there is no such thing as "the larger hope," no second chance. It is this or nothing, now or never.

That this is the meaning is made more certain by the argument and warning which follow. He says if those who scorned and rejected the law of Moses died without mercy on the testimony of two or three witnesses, of how much sorer punishment shall he be thought deserving who tramples under foot the Son of God, the blood of the covenant and does despite to the Spirit of grace. God has never suffered men to ignore His authority with impunity, and the worst punishment awaits those who have full knowledge of the gospel and refuse allegiance to it. Jesus said it will be more

Thursday, October 14, 1915

tolerable for Tyre and Sidon and even for Sodom and Gomorrah in the day of judgment than for those who had gospel privileges and rejected the word which is preached to them. Henceforth there is nothing remains but a fearful expectation of judgment and burning of fire which shall devour the adversaries.

### CENTRAL ASSOCIATION.

There were about eight associations meeting last week, only three of which we were able to reach.

The first was Central Association, meeting at Clinton. This is one of the largest and best in the State, though the brethren were hardly satisfied with the meeting this year. The attendance of messengers was fair, but the local attendance was unsatisfactory, due possibly to the fact that this was the second successive session at Clinton. The letters were not read but a digest was put on a large board, and displayed on the second day. The same officers were elected: J. L. Underwood, moderator, and J. S. Riser, clerk. Brother Riser has served for about a score of years, and gets out a splendid minute. Dr. R. S. Curry made a fine report and speech on hospitals, which showed that the Mississippi Baptist Hospital is doing more work than ever before. There is need that the subscriptions already made shall be promptly paid that the bonds may be paid off when due, January first. The afternoon was given partly to State missions, and the brethren heard Dr. Lawrence gladly. Then came publications. Three editors, past and present, had their say—Drs. J. A. Hackett, T. J. Bailey and P. I. Lipsey. The term of service of these three covers a generation. It was a great joy to many to see Dr. Hackett back in Central Association, of which he was once a member.

The two brethren on whom the association depended for the sermon were both absent, Brother Vick being kept away by a funeral, and Brother Dana having to be in Fort Worth. It was a distinct loss to the tone of the meeting not to have a sermon.

At night the W. M. U. gave an interesting pageant which set forth the departments of their monthly mission journal, Royal Service. Then Dr. Aven read the report on temperance which was discussed by him and Dr. Bailey, of the Anti-Saloon League. We were sorry not to be present on the second day.

To parents who have boys or girls in college we suggest that a new Bible sent the latter will stimulate them to a wider reading of the Book. You can have The Baptist Record send them any Bible you desire.

Brother W. J. Derrick, of Water Valley, will go to Oak Ridge once a month and be pastor to that good country church, succeeding our late beloved S. G. Cooper.

Thursday, October 14, 1915.

### HOPEWELL ASSOCIATION.

This body, which met at Hopewell church, six miles south of Forest, is composed mostly of Scott county Baptists. There are a few aggressive churches, but many are undeveloped and some of these seem disposed to stay so. Brother Jeff Kent, former moderator, furnished the horse and buggy and we found quite an improvement in the roads over the condition three years ago, when we helped in a meeting at Hopewell church. The former moderator was absent, and Brother W. H. Thompson was called to preside, and Brother Ponder to act as clerk. Starting late there was only time in the morning for a sermon; and the appointees of last year being absent, the editor was pressed into service. The attention was good. The hospitality of the community was amply attested by the dinner on the table outside. The afternoon was taken up largely with reading the letters, many of which would make an appeal to the enlistment man. Brethren Thompson, Barnett and Sammons were the pastors present the first day, Brother Simmons being in a meeting. Others were expected later and the crowds were expected on Sunday. The association held through Monday, but we could only be present the first day.

### MISSISSIPPI ASSOCIATION.

This historic body met with the old Mars Hill church. Most of the churches are now in Amite county, but the lines once included territory from New Orleans to the Tennessee line. It has a noble record of men and women who have labored in its bounds and who have gone out from it to labor elsewhere. The same officers were re-elected—Brethren Causey and Stewart. It was good to look around and see an array of preachers like Johnston, Dobbins, McCullough, McKee, Chapman, Stewart, Anderson, Weeks, Lane, Whitfield, Eddleman, Johnson, Lowe, Flowers, Carter, McGehee, Kyzar, Farr, McComb, Givens, and perhaps others whose names are in the Book of Life. This is about the largest aggregation of ecclesiastical dignitaries we have seen at an association. Some of them were visitors, but they appeared very much at home and made quite an impression on the program, including the dinner table. Letters were read while some were coming in, some were taking a nap and others reading The Record.

There was a committee on efficiency which made a report after careful study recommending grouping of churches into pastorates. This is getting on the consciences of the brethren.

The brethren gave publications an early hour and a good discussion, many joining in. Enlistment had a good discussion from Brethren McKee, McCullough and Dobbins. There was a sermon at night by the editor, with the young people in the majority.

The second day included ministerial education with speeches by Brethren Givens

## THE BAPTIST RECORD

and McComb and subscriptions made by the churches to be paid by January first. Brother B. L. McKee made a full report on schools and colleges and called on Brother Farr to speak for the Education Commission. There was a good response in the effort to reach the \$100,000. The association continued through Saturday, the third day, and preaching on Sunday. Some of the best of the association was reserved for these days, which we could not remain to enjoy. We are grateful to Brother Burge for great kindness shown going and coming.

The DeGarmo meeting at Clarksdale is moving along well. There is good singing, good preaching and good crowds in attendance. Twelve came by letter Sunday.

The same native boards in Changsha, China, which a few years ago held edicts proclaiming death to the "foreign devils," recently displayed posters advertising Mr. Eddy's meetings.

The Central Presbyterian church, New York City, has its own mission station in China, and supports a force of eleven missionaries, five men and six women. The annual expenditure on this mission is \$12,000.

Dr. R. L. Motley is assisting Pastor W. A. Roper in a meeting at Kosciusko. There is a fine spirit of revival and good interest among the unsaved. Early in the meeting there have been several conversions and additions to the church.

On the first Sunday in October, Pastor D. W. McLeod, of Gallman, tendered his resignation to the church, after a pastorate of nearly three years, which was successful in many ways. His plans for the future are not known.

After nearly three years of very successful work in Water Valley, we understand that Pastor A. A. Walker has decided to move. His plans for the future are not known to us; however, it may be that he will again enter the evangelistic field. Brother Walker has done a great work in Water Valley and his people there are very much in love with him, and unwilling to have him leave. Some good church ought to lay hands on him before he leaves the State.

The faculty of Mississippi College is to be congratulated on the prompt action taken to suppress hazing. This is a species of barbarism and brutality that ought not to be tolerated in any educational institution and certainly has no place in a Christian college. Those who were punished can congratulate themselves on getting off as light as they did and it is hoped the lesson will be sufficient for them. They deserve to be prosecuted as criminals for assault and battery. Thus endeth the first lesson.

A Peking shop displays this sign every Sunday: "Today is Worship Day." This silent message proclaims a new message to passersby, who have always worked seven days in the week. Sunday is now observed as a day of rest in Chinese government offices and colleges.

The county unit is coming to be the most efficient method of work in our district associations. In the past few years many new associations have been organized on this plan and they have in most cases already demonstrated the wisdom of it. Some of our very best are the Copiah, Lincoln, Rankin and Lauderdale. Others are growing in usefulness, as Lawrence Jefferson Davis, Walthall, etc. Others, though not named for the county, are practically confined to it; such as Bogue Chitto, Hopewell and others. There is need of further application of this principle in some of our associations. As a rule, the associations that cover the largest territory have the least representative attendance if not actually the least attendance. The Yazoo Association is reported to be considering reorganization into smaller units. Coldwater Association would do better work if it covered less territory. Central Association is sorely in need of division. It is very difficult to get people, particularly those living off the railroads, to go fifty miles to an association. Central extends seventy-five miles in one direction and fifty-seven in another. There are enough churches in Hinds and Warren counties to make a good working body and they are accessible to each other. There are enough churches in Yazoo and Madison counties to form a good association. The attendance would be much better than now. It could hardly be poorer. There is nothing to hold Central Association as it is, but looking backward. There ought to be natural unity, and easy access to make an association effective in its work.

### CHANGES IN JAPAN.

Speaking of the changes in Japan since his previous visit Robert E. Speer says: "Eighteen years ago audiences were small, and the government schools were closed to Christianity, the churches were shabby, and forms of worship ragged, and the temper of the nation was distinctly anti-Christian. Now great congregations come to hear the preaching. Worship has grown far more fervent. The nation openly confesses its need of religion. I wish you could have seen the eager faces of the students, or looked at the great gathering of attentive men at Osaka, and heard old Mr. Morimura, the millionaire business man from Tokyo, speak to them of the nation's moral needs, which could only be met by faith in God. We have been greatly impressed also with the strength and ability of the best Japanese pastors. Mr. Fujimoto, who interpreted for me in Osaka, is a man after one's own heart, eager, glowing, vigorous, and instantly responding to the deeper notes!"



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Struggle is essential to strength.

Let's not forget that the books close October 31st; that all money to be counted in this year's work must be in before the first.

The person that follows the line of least resistance lives a life of the least value. So it is with the church. To develop strength there must be struggle, and a life of usefulness means a life of service.

There remain only two more weeks. During that time the Baptists of Mississippi will have to raise about \$18,000 if we go to the convention without debt on our State mission work. If every pastor will do his best, the task will be easily accomplished.

### One Essential.

The one essential if we would secure the amount of State mission money necessary to bring us up to the convention without debt, is for every church in the State to make an offering to State missions. Therefore, don't forget the collection. One great trouble we are confronted with is the fear some pastors and some churches have of collections. Pastors are afraid to take collections in their churches, honestly believing that it will hurt the work to talk "money." Deacons and leading members are afraid to advise a collection to be taken for fear somebody will stay away from church services. Somehow it seems to have a chilling effect upon the most enthusiastic when you begin to speak about money. But, brethren, if we pay our missionaries, we have got to have money, and if we get money, we have got to take collections.

Dr. Gambrell has been trying to get a revision on the song, "When the Roll is Called Up Yonder, I'll Be There," to read, "When the Mission Collection is Taken I'll Be There." Let us by all means take a collection for State missions between this and the first of November!

### Round-Up Period.

Remember this is round-up period for State missions, and nothing should interfere with our offering. We give about eight months of the year to other interests, and for four months of that time, not a single word is said about State missions. But during September and October, it is conceded by all that State missions is to have the right of way.

Some churches have taken their collections, already for this work. The associations—a good many of them—have already met, but their meetings, if the church has not taken the collection, should not interfere with the collection, in that the State

convention does not meet until November, and our conventional year is governed by the State Convention meeting and not by the associational meetings. We, therefore, hope that every church in every association that has not already made its offering to State missions, will do so between this and the first of November, and send in the amount as soon as possible.

In looking over the minutes of the associations, we find that five hundred churches did not make an offering to State missions last year. Every one of these churches ought to give without difficulty, ten dollars apiece. They would only be the better by the doing of it, and this would mean \$5,000 to our State mission work. We hope that there will not be a single blank page on our ledger this year. The only way to make this possible is for every church to see to it that its page has something there to show for its interest in the mission work. Let us turn all of our energies to this one task, and let the next two weeks be the greatest in the history of Mississippi Baptists.

### Importance of State Missions.

It is needless for me to attempt to impress upon the Baptists of Mississippi the importance of State missions. It goes without saying that if Mississippi Baptists are to become a factor in preaching the gospel to the nations of the world, that they must maintain a strong State mission policy. The most important organization in any state is the State Board of Missions. State mission work does more for the cause in the state than any other agency. Evangelism must always precede organization of every sort. The State mission enterprise projects through its department of pastoral support, evangelism into all the territory, and makes church organization possible. Last year, for instance, our missionaries reported 19,212 days of labor, preached 5,956 times, made 12,075 visits, baptized 2,704, and received by letter, 1,272. The value of such work as this as an organizing force is inconceivable.

### LOUISVILLE SEMINARY OPENING.

September 29, the date of our opening this year, found two hundred and twenty-five men in the Seminary and fifty-five ladies in the W. M. U. Training School. This number of men is twenty-three ahead of the opening day last year, while the enrollment up to date of this writing is two hundred and twenty-seven, or thirty-nine ahead of the number on the corresponding day last year. Including men, training school students, and preachers' wives taking school work, there are probably three hundred and

seventy-five enrolled in all classes. President Mullins seems seriously to expect the largest enrollment of the institution's history. The largest enrollment of men for any preceding year is three hundred and twenty-nine. If there is anyone halting between two opinions, let him come on and help us to swell the number to three hundred and fifty and so win the turkey dinner that Dr. Mullins promised for the student body when that number should be reached. Eleven Mississippians have matriculated so far, including W. O. Beaty, C. E. Dearman, G. F. Conerly, R. Q. Leavell, W. N. Leavell, J. E. Lumbley, J. T. McGee, H. E. Porter, A. F. Youngberg, J. B. Leavell, and S. P. Morris—the two last-named having matriculated for post-graduate work, leading to the doctor's degree. Fraternally,

HOYT E. PORTER.

### NOTICE RELATIVE TO RATES TO THE BAPTIST STATE CONVENTION.

All railroads in the State have granted the usual one-third reduction in rates to the convention in Hattiesburg, November 9-12, on the certificate plan.

Each messenger and visitor is required to secure a certificate when purchasing ticket to Hattiesburg, which certificate must be signed by the secretary of the convention and viced by a special agent in Hattiesburg. Upon the presentation of this certificate a return ticket will be sold at one-third fare plus twenty-five cents.

Do not fail to secure certificates, for no reduction will be granted without it.

Those traveling over more than one road must secure certificate for each ticket purchased.

By observing these few simple requirements, I am sure there ought to be no confusion.

Faithfully yours,

WALTON E. LEE, Secretary.

Como, Miss.

When Eleanor H. Porter wrote her wonderful story of "Pollyanna" and the glad game she created an absolutely new character in American fiction. Under the inspiration of "Pollyanna," who was the sunniest and most delightful of optimists, people everywhere began to play the glad game—the game that brings contentment wherever it is played. When the story of "Pollyanna" told in The Glad Book was ended, a great cry of regret for the vanishing "glad girl" went up all over this country—and other countries, too. Now "Pollyanna" appears again, just as sweet and joyous-hearted, more grown up and more lovable. The new story opens with "Pollyanna" still a little girl, but she is in Boston amid a brand new environment and among new incidents and new experiences. The latter half of the tale deals with her romance, for, of course, there is a Prince Charming in the background.

### BLUE MOUNTAIN BREEZES.

The music department at Blue Mountain College has overflowed, and it has become necessary to secure an additional teacher. We have secured Miss Helen W. Lund, of Auburn, N. Y., who spent six years in the New England Conservatory of Music, Boston, Mass., and holds both the teacher's and the soloist's diploma from that famous institution. This makes four teachers in our music department who are graduates from the New England Conservatory. Many schools employ conspicuous directors of music and then fill in the assistants' places with cheap teachers. Blue Mountain College has a large and flourishing music department and undertakes to fill every place in the faculty with a teacher of extensive preparation and successful experience.

The return of Miss Elizabeth Purser to our expression department, after two years' leave of absence, has aroused great enthusiasm in that important department.

This is Miss Willia Trotter's second year in the department of domestic science and domestic art. Miss Trotter is a graduate of the Thomas Training School, Detroit, Mich., and is doing work in her department that would be a credit to any school in the South.

New students are entering every week. The health of the student body is unusually good, and everything at Blue Mountain is inspiring and hopeful.

Mr. W. E. Holcomb, our State B. Y. P. U. secretary has been with us for a week teaching classes in the line of his special work. He has had a fine class in the college, a fine class in the Mississippi Heights Academy, and a good class from the young people of the town. His work has been very helpful and we all return thanks to our pastor, Dr. W. A. Whittle, for bringing Brother Holcomb again into our midst. Brother Holcomb and his wife have staid with us at the college and we have greatly enjoyed them. He is the right man in the right place.

We have notice that Rev. Frank Moody Purser, from the education department of the Foreign Mission Board, will be with us next Tuesday for the purpose of helping us in our efforts to interest the students in mission study classes. Cordially,

W. T. LOWREY.

### SUBSCRIPTION BLANK

THE BAPTIST RECORD,  
Jackson, Miss.

Gentlemen:

I enclose herewith \$2.00, for which please renew my subscription to your paper and mail me receipt.

(Signed) .....

Postoffice .....

## The Good Old Hymns.

There's lots of music in 'em, the hymns of long ago;  
An' when some gray-haired brother sings the ones I used to know  
I sorter want to take a hand—I think of days gone by—  
"On Jordan's stormy banks I stand and cast a wistful eye."

There's lots of music in 'em—those dear, sweet hymns of old,  
With visions bright of lands of light and shining streets of gold;  
And I hear 'em ringing—singing, where memory dreaming stands,  
"From Greenland's icy mountains to India's coral strands."

We hardly needed singin' books in those old days; we knew  
The words, the tunes, of every one the dear old hymn-book through!  
We had no blaring trumpets then, no organs built for show;  
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the dear old hymns, and when my time shall come—  
Before the light has left me and my singing lips are dumb—  
If I can only hear 'em, then I'll pass without a sigh,  
"To Canaan's fair and happy land, where my possessions lie!"

—Anonymous.

### THE NEW TESTAMENT MINISTRY AND THAT OF TODAY.

Is it not true that the ministry of today is deviating to a certain extent from New Testament lines? I believe it is. In this busy age, when men everywhere are giving themselves to making money and thinking about money, are not we pastors giving ourselves more to financing the church than we are to making it more spiritual? Are we not giving more time and attention to developing the brethren along financial lines, rather than along the lines of consecration? Let us lift the ministry out of the realm of mere finance and put it into the realm of consecration to God. Let's get men to see God in all that the term means.

Why so much worldliness in our churches? Is it not true that a certain per cent of our church membership is going pleasure mad? Church life with many is nothing more than a mere Sunday performance. The week days, and to some extent, Sundays, are given to dancing, card-playing, theatre-going, clubs, railroad and automobile excursions. Oh, the need of consecration! A man can, and often does, give his money and time to God on Sunday and to the devil on Monday.

I do not mean to say that the pastor ought not to preach giving of money, because that certainly is a part of his ministry; but I do mean to say that he should not become so absorbed with finances that he will to any extent whatever lose sight of the primary thing in church life—spiritual development.

We modern pastors, I am afraid, are allowing ourselves to become absorbed in table serving to the detriment of "the Word and prayer." The modern pastor in order to serve the modern church acceptably, must be a first-class business man and a pretty good lawyer and a little of most everything

else. The old first preachers in Jerusalem actuated by the Spirit of God called for seven men known as deacons upon whom they might place the matter of table serving, that they might be able to give themselves more to the Word and prayer.

The preacher is to preach the Word, and in order to preach it, he must know it, and in order to know it, he must study, he must give it his attention in prayer. The New Testament preacher was a teacher of the Word. He went forth making disciples, and teaching them the things of the kingdom. Men need the Word taught to them in the power of the Spirit. It is this that gives a vision of God and His will concerning His own. This vision of God and His will concerning men and their obligation to Him will solve the finances of the church. I verily believe that the average pastor is deviating from New Testament lines in allowing himself put under the tremendous responsibility of being the chief financier of his church. He is the teacher of divine things—God's appointed teacher and director of His churches. If an enterprise is to be launched in the church and financed, why should the pastor be the financier? Why not he be the instructor and director?

Every pastor ought by all means to know God's plan for financing His kingdom, and he ought to lay it on the hearts of his people and lead them out to do it. God has made him the undershepherd. Why not let this subject be discussed in our ministers' meeting in Hattiesburg during the convention. I think it would be helpful to us all.

J. B. QUIN.

Tylertown, Miss.



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.  
MISS FANNIE TRAYLOR. Jackson  
Young People's Leader.  
MISS MARY RATLIFF. Raymond  
College Correspondent.  
MISS M. M. LACKEY. Jackson  
Corresponding Secretary-Treasurer.

## CENTRAL COMMITTEE.

MRS. G. W. RILEY, President. Houston  
MRS. J. P. HARRINGTON. Columbus  
Vice-President Northeast Division.  
MRS. MARTIN BALL. Clarksdale  
Vice-President Northwest Division.  
MRS. A. J. AVEN. Clinton  
Vice-President Southwest Division.  
MRS. J. C. JARVIS. Laurel  
Vice-President Southeast Division.  
MRS. RHODA ENOCHS, Recording Sec'y. Jackson  
Messdames W. A. McComb, C. G. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, L. E. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

The meeting of the Central Committee was a most delightful one.

Have you sent in your report for this past quarter? True, the quarter does not end until the last day of October, but so many close the year's work with the meeting of their association, that we are asking this question of them.

The absence of several of the members from the Central Committee was felt, and expressions of regret were given by those present, for we like no vacant chairs in our meetings.

Our Miss Traylor had quite an experience in the great storm while down attending the Gulf Coast Association. While the storm was raging, she had to sit the entire night through in the depot in Gulfport. She found company, however, and folks that needed her cheery presence; and her sense of the humorous gave her things to smile over when she got home.

## Special Needs of the Orphanage.

Table cloths, three yards long, four yards long, and four and one-half yards long. There are ten tables twelve feet long, four tables eight feet long, and one table ten feet long.

Sister, will not your society take this matter up and help with at least one of the table cloths? It is a great and an immediate need.

In addition to the above, we want at least twenty dozen table napkins. Let us hear from you in regard to this matter.

## Central Committee Meeting.

The regular meeting of the Central Committee was held in Jackson First Baptist church, October 8th, 1915. There were present the following: Messdames Riley, Harrington, Enoch, McComb, Longest, Trotter, Borum, Longino, Bridges, Bailey, Fulgham, Misses Mary Ratliff, Fannie Traylor and M. M. Lackey.

The devotional exercises were led by the president, Mrs. Riley. Mrs. Enoch read the minutes of last meeting, also of executive meetings. Misses Traylor and Lackey, sec-

retaries, read reports of office and field work since last meeting.

After attending to some unfinished business, the meeting laid aside all matters for a memorial service in memory of our departed president—Miss Heck. Mrs. W. A. McComb read resolutions, which will appear on this page and at the request of the president led in prayer for those who are left behind. It was a heartfelt thanksgiving also for the life that had proved so great a blessing to our Union.

The arrangement of the program for the State Convention then claimed the attention of the committee. A copy of same is here given, all save names of sisters who will prepare on each subject. These cannot be given till we hear from them. But we sincerely trust that each sister in the State who can possibly attend the convention, will go and give us of her best, whether she is on the program or not.

## MEETING, STATE CONVENTION.

Tuesday Morning, Nov. 9, 11 O'clock.  
Music—"Christ for the World We Sing."

Devotional.

Welcome.

Response.

Appointment of Committees.

Greetings.

Report of Treasurer.

Announcements.

Noon hour consecration.

Adjournment.

Tuesday Afternoon, 2:30 O'clock.

Devotional.

Report of Editor of Woman's Page, The Baptist Record.

Report of the Four Vice-Presidents.

Conference of Associational Superintendents.

Report of the W. M. U. Meeting of the Southern Baptist Convention.

Report of Credential Committee.

Announcements; adjournment.

Tuesday Evening, 7:15 O'clock.

Devotional.

Report of Young People's Leader.

Report of College Correspondent.

Training School Episode, by Students of Woman's College.

Address.

Hymn—"O Zion Haste, Thy Mission High Fulfilling."

Announcements; adjournment.

Wednesday Morning, 9:30 O'clock.

Devotional.

President's Address.

Report of Corresponding Secretary.

Election of Nominating Committee.

Address—"By Faith—Missions," by Miss Kathleen Mallory.

Memorial for Miss Heck.

Adjournment.

Wednesday Afternoon, 2:30 O'clock.

Devotional.

Our State Work—

Ministerial Students.

Orphanage.

Hospitals.

"Why Have Denominational Colleges?"

Home Mission Work—Mountain Schools, Building and Loan Fund.

Foreign Mission Work—Our Women Missionaries, Sao Paulo and Kumamoyo School. Report of Committees.

Report of Nominating Committee. Adjournment.

## Literature Fund.

Deficit, July 22, 1915	\$16.74
Burgess	1.50
Shaw	2.00
Hollandale	.50
Canton	1.00
Georgetown	1.00
Senatobia	1.00
Gloster	.25
Moss Point	1.20
East McComb	1.00
Hattiesburg, Immanuel Ch.	.60
Jackson First	5.00
Raymond (Stratton)	1.00
Purvis	.70
Blue Mountain	3.30
Pontotoc	2.00
Saltillo	.90
Belzoni	1.00
Flora	2.30
Brookhaven	1.10
Hattiesburg, Main	1.00
State Line	1.00
Oak Ridge	1.00
Raymond	1.70
Unknown	1.10
Greenville Y. W. A.	.50
Meridian Forty-first Y. W. A.	.50
Oxford	.50
Hebron	.50
Corinth	.50
Lula	1.00

Total to date	\$37.25
Deficit	\$16.74
Literature	2.80
Letterheads	1.50
Maps and charts	8.00

Total	\$29.07
Amount on hand	\$ 8.18
October 1, 1915.	

We do not know what it is all about, but for several months now we have not picked up a Disciple paper without running across a lot of slightly denatured Billingsgate which is directed at some other Disciple paper. Kilkenny cats are as still as some prayer meetings compared with the strident editorial yowls which weekly emanate from some of our esteemed contemporaries of this sect. Their supply of the "oil that ran down Aaron's beard" must have run out. We expect to be chided for interfering in something which is none of our business, but we suggest that during the continuance of these verbal exchanges our brethren soft-pedal their pet hobby of Christian unity and apply the seventeenth chapter of John not to other denominations, as is their wont, but to themselves.—Standard.

OLD-TIME REMEDY  
MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

HAD PELLAGRA;  
IS NOW WELL

Ringgold, La.—Mrs. S. A. Cotter, of this place, writes: "Will say that I am perfectly well and the happiest soul on earth. Wish every pellagra sufferer could know of your great remedy. I know how to appreciate health and sympathize with those that are not so blest as I. Am growing stronger, gaining in weight and can do anything I ever could. Oh, I know I am well of that horrible disease, and my heart is full of rejoicing. I feel that I have come out of a dense cloud into the blessed sunshine. God be praised! He has spared my life for some good, and I feel that I have just begun to live."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn. The symptoms—hands red like sunburn; skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587Y, Jasper, Ala., remembering book on Pellagra and learn about the money is refunded in any case where the remedy fails to cure.—Adv.

## RHEUMATISM CONQUERED

R. L. Eastman, Sec. Nashville Board of Trade, Nashville, Tenn., writes: "My attention was called to your remedy, 'Renwar,' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits of 'Renwar' for rheumatism."

"RENWAR," the new, scientific remedy relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble, uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer with rheumatism you cannot afford to miss this opportunity to be well again. "Renwar" is sold by all druggists, price 50c per bottle or sent postpaid on receipt of price, WARNER DRUG CO., Nashville, Tenn.

## A FARM NECESSITY.

A Pea Huller that will work successfully is a necessity for the Farm and not only can the farmer hull his own peas, but make money by hulling for his friends. The Martin Mfg. Co., of Atlanta, Ga., manufacture a Huller that meets the requirements of the most particular farmer. The peas are hulled cleanly and thoroughly with no waste and the product is even, free from dust and other undesirable ingredients.

This Huller has been used successfully by many farmers and endorsed by hundreds of them. It is easy to operate, serviceable with the latest improvements.

If you are considering a Pea Huller and every farm should have one, it will be well worth your while to write to the Martin Mfg. Co., of Atlanta, Ga., for their catalog.

## Sunday School Lesson

BY A. J. AVEN

## ELISHA'S HEAVENLY DEFENDERS.

II Kings 6:8-17.

## Introduction.

The several incidents recorded in the life of Elisha go to show that the prophet was intensely interested not only in the religious well-being of the nation, but also in its temporal prosperity. His miracles for the most part had a bearing upon national affairs, but a few were of a more private character. Elisha seems to have escaped for the most of his life the displeasure of the king of Israel, owing probably to the fact that Jehoram's disposition was very different from that of Ahab, who had been persistent in his opposition to Elisha. It is also a fact that Elisha was less rugged than Elijah, yet each was the kind of prophet his particular period demanded. Elijah was the man for the test at Mount Carmel, and the connected incidents, while Elisha was the prophet to deal with Naaman and with the famine in Samaria. The miracle of the Jordan where the iron head was made to float brings out the fact that the schools of the prophets were prosperous even in those times of religious degeneracy. It was probably the house of Jericho that was too small to accommodate the increasing number of the sons and it became necessary for a larger place to be provided. Elisha's activity in connection with the centers of religious interest was, no doubt, instrumental in their increasing prosperity, and their influence must have been great throughout the kingdom. The lesson today gives a striking demonstration of God's protection and care over individuals as well as nations.

## Lesson Teachings.

Israel in Need.—The king here spoken of was Benhadad II, and had been a source of much annoyance to the children of Israel. The war, however, was possibly more like a guerilla warfare than a real battle, such as designate the contests now waging in Europe.

Elisha Warns the King.—In this warning of Elisha we have at hand a splendid illustration of the warnings which our ministry is constantly giving to men. Their slogan is "to flee from the wrath to come," but, alas! too often their warnings are not heeded, and men go on in their wild career into eternal destruction. But we note with much interest that the king heeded the warning which the man of God had given him and "saved himself."

Effect on Benhadad.—He was troubled. Is it not a fact that sometimes the prosperity of Christ's kingdom is troublesome to the powers of Satan? Are not the saloon men disturbed when a community puts on Christ? Are they not suspicious that something has gone wrong with their forces? And when they awake

to the real force that had been at work, are they not ready to unite their forces on the leader who is often some fearless minister of the gospel, and even resort to the method of despoiling his character by circulating falsehoods about him? They may not do like Benhadad—send horses and chariots, but the spy is on his job and ready to do the bidding of his master in whatever form the attack may be made. In some languages the word "night" is on the same root as the word "harm." I suppose that the close connection between "night" and "sin" must be responsible for this interesting caper in the development of words. There is more sin committed between twelve o'clock and four o'clock in the morning than in all the remaining time of the twenty-four hours. So the Syrian king sent his forces by night.

Elisha Surrounded.—When the servant looked out that morning at Dothan and beheld that host of the enemy, it is no wonder that he was afraid. But was the servant in any worse condition than is any unsaved man or child? Is not every unsaved human being constantly encompassed with the armies of Satan? The servant related the situation to his master. What is the lost soul to do? To whom can he go to quiet his fears? In fact, is there any hope of escape? Yes! Thank God! there is One who is able to save even to the uttermost parts of the world. How can the lost soul find out about Him? His name is proclaimed at home, in the Sunday School, and from the pulpit. The greatest index board is found in the Word of God and its teachings set forth by the pastors. From every source the lost soul may hear the consoling assurance, "Fear not."

The Power of Prayer.—"And Elisha prayed." Yes, he prayed. There is a power in the exercise of devotion that is found nowhere else. I sometimes think we do not talk with God enough. He should be consulted in every phase of life's activities. The difference in the power of men—other things being equal—lies in the act of prayer. This holding communion with God astounds the world of thoughtless people. But note the import of the prayer, "Open his eyes." Oh! that men's eyes were open to see their real helplessness, and then to see the power of Christ to save!

## MERIDIAN COLLEGE

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"There is to be a reception and  
dance given by the Rainbow Club  
Friday night week, mother," an-  
nounced Virginia Layton, after  
glancing through the mail. "Here  
is an invitation for our family and  
also a note from Vernon Sayles re-  
questing the pleasure of my com-  
pany to the dance. I will need an  
unusually stylish evening dress for  
the occasion."

Mrs. Layton looked up from her  
sewing in surprise.

"Surely you are jesting, dear. We  
have never permitted you to attend  
dances. The rules of the church to  
which we belong forbid such forms  
of worldliness. The invitation was  
probably sent by the students who  
compose the club because your father  
is a member of the W— Univer-  
sity faculty. We could not think  
of accepting."

"But I don't see why I can't at-  
tend," pouted Virginia. "All of the  
'varsity co-eds except a few of the  
stick variety, will be there. I will  
soon be eighteen and it is time for  
me to enter society. Let me get  
that blue silk at Kendall's, mother,  
and have Madame Marcelle to make  
it."

Mrs. Layton's face was very grave  
as she replied:

"No, my child. We could not af-  
ford as Christians to have our daugh-  
ter attend a ball."

"I don't see why I must give up  
things that other girls enjoy. I  
want to meet people and have a good  
time. Please let me go, mother!"

"Virginia," (Mrs. Layton's tones  
were very decided now) "we are  
striving at a greater sacrifice than  
you know to give you a thorough  
English education. Our aim is to  
prepare you for teaching. You can-  
not do justice to your literary work  
and engage in the frivolous amuse-  
ments of the so-called 'smart set'  
of the university. Besides taking your  
mind from your studies and severely  
taxing your physical strength, indul-  
gence in worldliness with your par-  
ents' consent will be a stain upon  
their Christian honor."

"I'm getting old enough to decide  
such things for myself. I have a  
right to do as I please in choosing  
my recreations."

"Only so far as you choose to do  
right. You are also a professed  
Christian. The wearer of that name  
must beware of whatever would  
bring reproach upon it."

"Madeline Hampton is a church  
member and her father is superin-  
tendent of the Linden Heights Sun-  
day School, and she goes to balls,  
and her father and mother go as  
chaperones."

"And in consequence they have  
injured their Christian influence."

"Madeline is the most popular girl  
in the University. Let me go to  
the reception and I will only look on  
at the dance."

"If you look on as a critic or with  
disapproval you will not be wanted,  
and if you look on wishing to take  
part you will at heart be a partici-  
pant."

Virginia turned away with a  
frowning face and gave the door a  
slam as she left the room.

"Have you a date for the Rain-  
bow dance Friday night week?"  
Madeline Hampton asked Virginia as  
they were passing to the recitation  
rooms the following day.

"No-o-o," Virginia admitted reluc-  
tantly. "I could go with Vernon  
Sayles, but mother will not consent  
for me to attend dances."

"Why?"  
"She and father have old-fash-  
ioned notions about the duties of  
church members. She doesn't even  
approve of looking on at a dance."

"My father and mother had the  
same antiquated notions until I en-  
tered the University. I found out  
that a girl has to dance if she wants  
to be popular and have a good time,  
and I got them to give in at last.  
You simply must go to this dance,  
Virginia. It is the first of the sea-  
son and you must get acquainted, if  
you are in for a good time this  
year."

"I haven't a suitable evening dress,  
and mother wouldn't consent to buy-  
ing one for a dance."

"Buy one and have it charged to  
your own account. You can pay for  
it a little at a time out of your  
monthly allowance."

"Oh! I could never do such a  
thing as that!"

"Why not? Your money is your  
own to spend as you please. I will  
call for you to go driving this after-  
noon and we will plan your dress.  
Our ways part here. Remember that  
dance means half the battle if you  
aspire to popularity."

Virginia entered the class room  
half persuaded to go against her  
mother's wishes. "Surely," she rea-  
soned, "there could be no great harm  
in doing as other girls." Professor  
Hampton was the vice-chancellor of  
the University, while her father was  
only an assistant instructor in Eng-  
lish. Madeline's favor and friend-  
ship meant much socially to a girl  
whose father was a poor, struggling  
sub-professor.

In the afternoon Madeline's car  
stopped at the Layton gate, and Vir-  
ginia was taken for a long, delight-  
ful drive. In some way deception did  
not appear very wrong the way Miss  
Hampton had of making it appear a  
joke. It was necessary in some cases,  
and no harm would be done. With  
the air of a society veteran, the  
young woman explained how essen-  
tial it was "while in Rome to do as  
Rome did." She also planned the  
way in which Virginia was to go to

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the dance without arousing the suspi-  
cion of her parents.

"You are to ask to spend the  
night with Mary Wayne to translate  
Latin together—just as you often do  
—and your escort can come for you  
there. We might stop by Kendall's  
Emporium this afternoon and get  
your dress."

Before returning home, the goods  
for the dress were purchased. There  
were many misgivings on Virginia's  
part as Madeline insisted that only  
a certain piece of goods would do,  
and it was very expensive.

As they were leaving the store,  
Madeline said:

"You can have Mrs. Vines, who  
sews for mother and me, make your  
dress for a very reasonable price.  
She has recently moved here and is  
anxious for the University people's  
patronage. I will take you around  
and introduce you Wednesday after-  
noon. I have another engagement  
for tomorrow."

"I won't have the money to pay  
cash," stammered Virginia, in con-  
fusion.

"Don't worry about that. I am  
sure she will credit you when I tell  
her you are my friend. Then, too,  
it will be quite an advertisement for  
her to make a dress to be worn to  
the Rainbow dance."

Virginia again consented to her  
friend's plans. At the appointed  
time they went together to the dress-  
maker's home. Mrs. Vines said she  
could finish the dress in time for the

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entertainment. As she was taking  
the measure for the waist, she asked:

"Are you the daughter of Pro-  
fessor Richard Layton?"

"Yes," replied Virginia.

"Do you remember when your  
father lived in Little Rock, Arkan-  
sas?"

"No; I was only a small child  
when father moved to another state.  
How did you know that we once lived  
in Little Rock?"

"I lived in the same flat with  
Professor and Mrs. Layton. He was  
principal of one of the city schools  
and I taught under him. That was  
before I became deaf in one ear and  
had to take up dressmaking. Your  
little brother was accidentally killed  
by falling from a horse soon after  
you were born. It almost broke your  
mother's heart. She had consecrated  
him to the Lord, and she and your  
father had set their hearts on him  
preaching the gospel. After the lit-  
tle boy's death they said they would  
raise and educate you for a Christian  
worker. You were to take his place  
as far as you could. Your mother  
was such a faithful member of the  
Ladies' Aid and missionary societies,  
and your father such a fine Sunday  
School teacher. We used to say—"

"I am in a hurry this afternoon,  
Mrs. Vines," interrupted Virginia,  
who saw the derisive smile on Mad-  
eline's handsome face and determi-  
ned to end Mrs. Vines' reminiscences.

"You have my measurements, so I  
will go, and I will call tomorrow to  
tell you about the trimmings."

"Glad you got in a hurry, Vir-  
ginia," laughed Madeline, as they  
left the house. "Mrs. Vines is hor-  
ribly tiresome when she gets to talk-  
ing about religious things. By the  
way, Virginia, you really must take  
some lessons in the new dances.  
There is a Mrs. Grantham teaching  
dancing over on East street. I will  
go with you to her studio soon after  
lunch tomorrow. She only charges  
a dollar a lesson, and some half-  
dozen lessons will help you wonder-  
fully."

"I have French and English to-  
morrow afternoon, and won't be out  
of the class room until four o'clock."

"Cut classes, innocent. You sim-  
ply have to get on to those new  
steps. I leave you here. Bye-bye,  
dearie."

Virginia was wondering uneasily  
how she was to pay for dancing les-  
sons when she suddenly remembered  
that she had forgotten to ask Mrs.  
Vines the price for making the dress,  
and if she would credit her for a  
month or so. Her terms might be  
strictly cash. She must find out be-  
fore the goods were cut. She hur-  
ried back to the dressmaker's and  
ran up the step. The door was ajar  
and she could see through the hall  
into the sewing room. She rapped  
on the door. No one answered, but  
from the room came the sound of  
voices:

"I can't understand how Sara Lay-  
ton has come to let her daughter go  
to a ball," Mrs. Vines was saying.  
"Her father was a preacher, and her  
aunt a missionary in China."  
"Maybe she's been led off into  
worldliness by these University peo-  
ple," suggested a quavering old  
voice.

"Why, mother, University people  
—all school people, for that matter  
—ought to be consistent Christians.  
This is a Baptist University, and  
surely the faculty and their wives  
and daughters wouldn't be the ones  
to lead the Laytons into things that  
would dishonor their names as Chris-  
tians. I know Mrs. Layton is bit-  
terly disappointed in her daughter.  
Maybe having so much trouble  
has—"

The hum of a sewing machine  
drowned the rest of the sentence.

Virginia knocked again. Still  
there was no answer. She stood for  
a few moments in thought. Ought  
she to continue this course of decep-  
tion which had caused her to place  
her mother and father in a false  
light? Would popularity and the  
friendship of worldlings compensate  
her for the disappointment she would  
bring them? Could she ever make a  
return that would equal the con-  
sciousness of knowing they had con-  
fidence in her?"

A young girl carrying school books  
came up the steps and asked:

"Do you want to see my mother,  
Mrs. Vines?"

"Yes," replied Virginia. "I have  
knocked several times, but no one  
answered."

"I am sorry mother failed to hear.  
Come in."

"I have changed my mind about  
having that evening dress made,  
Mrs. Vines," said Virginia simply. "I  
have decided to return the goods.  
But I will bring you another dress  
to make soon, so keep my measure-  
ments. You need not stop your  
work. I can wrap the silk as it was."

The dress goods was returned to  
the merchant, and Virginia's name  
taken from his books. She turned her  
steps homeward with a positive feel-  
ing of relief. Her deception had led  
her into difficulties she had not an-  
ticipated.

"Did you meet Miss Harrison?"  
Mrs. Layton asked as Virginia en-  
tered the sitting room.

"No, I have not seen her, mother."

"I am sorry, but you will see her  
tomorrow. I have such a pleasant  
surprise for you, dear. Miss Har-  
rison, the Y. W. C. A. girls, and I,  
have been planning a series of en-  
tertainments for this session for the  
boys and girls who do not dance.  
Being the chancellor's daughter, and  
a cultured, charming young woman,  
Miss Harrison has great influence  
with the students. The young peo-  
ple's societies of the different reli-  
gious denominations of the town are  
going to help us and we are going  
to make the social life of the Uni-  
versity mean something more than  
frivolous pastimes and the selfish  
clanning together of clubs. There is  
to be a string band, an orchestra,  
a choral club with frequent socials,  
where jolly games and delicious re-  
freshments will be features to draw  
and help the shy and timid to forget  
their self-consciousness. There's  
a great work here, and in every  
town, in the way of developing the  
young people who have never had  
opportunities in their homes of learn-  
ing what we used to call 'company  
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a great work here, and in every  
town, in the way of developing the  
young people who have never had  
opportunities in their homes of learn-  
ing what we used to call 'company  
manners.' Those girls are planning

a year of unselfish work which will  
not only be helpful to others, but to  
themselves as well. Don't you want  
to join them in this work, Virginia?"

"Yes, mother."

"That is my own dear girl! I  
knew your disappointment would—"

"Oh, mother—mother, you don't  
know how wicked I've been! Let  
me tell you all about it—for I have  
been miserable long enough."

Virginia told the story of the de-

ception she had planned and her de-  
cision to have her own way in  
choosing her amusements, with tears  
of repentance streaming down her  
cheeks.

"But from this on, mother," she  
added, after the kiss of forgiveness,  
"you and father need not fear your  
Christian honor will suffer from  
word or deed of mine."

"Then I am sure you will fulfil all  
our hopes, dear child," replied the  
mother.

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## GOVERNOR HANLY'S PLEDGE.

(Donated by a North Carolina Reader of The Witness.)

One afternoon there came into the Governor's office in Indianapolis a little woman. She was plainly clad; her shoes were coarse, her hands were toil-calloused. She led by the hand a little boy scarcely three years old, round-faced, big eyes, with sunlit curls—a vision of impelling beauty. Strangely attracted by the sight of him, and made gentle by the memories his presence stirred within me, I said to his mamma:

"Madam, what can I do for you this afternoon?"

Timidly, diffidently and hesitatingly, she answered:

"Governor, I have come to ask you to give me back my husband."

"Give you back your husband? Why, Madam, I haven't your husband."

"Oh, yes, you have, Governor. You've had him ever since last September—five long weary months—down at Jeffersonville, at the State Reformatory, and I've come to beg you to give him back to me."

"At Jeffersonville, in the State Reformatory? Then your husband is a criminal, Madam, and I can't give him back to you."

"No, no, he isn't, Governor. I know he committed a grave crime—highway robbery in the nighttime—but he isn't a criminal, and when you know him as I know him, you will know he is not."

"Not a criminal and guilty of highway robbery? Why, woman, it is the gravest crime but one the law knows. Whoever commits it takes the hazard of taking human life. No, your husband is a bad man, a criminal. He is where he ought to be. I can't give him back to you. My duty to the State and to society, whose servant I am, precludes my giving him back to you."

Then summoning her courage and her strength for the final assault, she said:

"Governor Hanly, I am surprised, disappointed and grieved at you. I thought you were a just man. People told me you were. I came here believing you were. But you're not! You're not! If I were able to employ counsel and could bring them here, you'd hear them by the hour, and you would not judge until you had heard. But I'm poor, so pitifully poor that I cannot bring counsel. I can only tell my story in my own feeble way, and you've judged me before you've heard me. You're not just! You're not just! I'm entitled to better treatment than this from the Governor of my State."

Rebuked, I bowed my head in assent, and then she said:

"We were born out here in an Indiana village, my husband and I. We were boy and girl together. We grew to manhood and womanhood together. Finally we came to love each other, and four years ago we stood at the altar and plighted ourselves in the solemn contract of marriage. We turned from the holy ceremony and went out into this great city to find a home. We were

poor; yes, I know. But we were young, and strong, and brave. We went out into the city with high purpose. We found a home, a modest little one, only two rooms, but small as it was, we could not buy it. We were too poor. We could only rent it. But we did rent it, and moved into it; erected in it a family altar, and put about that altar household goods, humble, but dear to us. And we were happy. Then three years ago the baby came—this little boy—and, Governor, I haven't language to explain to you how his little fingers drew our hearts together; how love for him melted and fused our purpose into one. There was no cloud upon our sky until last September, on Labor Day, my husband went with a party of friends down to Shelbyville, and walking the streets of the strange little city, and inquiring for my husband, I was told I would find him up in Judge Sparks' courtroom. I made my way up there, stepped inside the door, and there, sure enough, beyond the bar, surrounded by the officers of the law and of the court, sat my husband! For a moment I waited in fear and silence, then I saw the prosecuting attorney arise and heard him read to my husband an indictment charging him with the crime of highway robbery, and then I heard the court kindly but solemnly say to him:

"Prisoner at the bar, stand up. You are charged with a grievous crime. You have heard the indictment read. How do you plead to it? Answer. Are you guilty or not guilty?"

"And then, God help me, Governor, my heart stood still, as I heard him confess his guilt! Then frightened and half frenzied by what I had seen and heard, I made my way to the bar. I intervened. I told the court the story of our lives, and asked him for the love of the little boy to give me back my husband. And Judge Sparks through his tears said to me:

"Madam, I would to God I could, and if I could, I would. But I have no choice. The law of Indiana gives me no discretion. Your husband is charged with a grievous crime. He admits his guilt. I can only pronounce the judgment of the law, in such case made and provided, five to twenty-one years in the State Reformatory."

"And then they led him away! After he was gone I took the little boy and made my way back to Indianapolis; back to our desolate home; back to our desecrated family altar; back to our broken household gods! And standing there that night, in the darkness, amid my crushed and fallen hopes, and the wreck and ruin of my home, my heart grew big with hate. I hated the State of Indiana! I hated the law! I hated the judge who had pronounced its judgment. I hated my husband, until I remembered that it was the drink and not he, and that only four years before I had so proudly and confidently said, 'Will, it's for better or for worse, until death does part us.' Remembering that, I said, 'If God will help me I'll keep the faith and fill the bond; some way I'll keep the little home;

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Specimen Part-page of Type.

## ST. MATTHEW, 5.

15 <sup>a</sup> The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;  
16 <sup>b</sup> The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.  
15 <sup>a</sup> 1. 2.  
16 <sup>b</sup> 1. 2.  
17 <sup>c</sup> 1. 2.  
18 <sup>d</sup> 1. 2.  
19 <sup>e</sup> 1. 2.  
20 <sup>f</sup> 1. 2.  
21 <sup>g</sup> 1. 2.  
22 <sup>h</sup> 1. 2.  
23 <sup>i</sup> 1. 2.  
24 <sup>j</sup> 1. 2.  
25 <sup>k</sup> 1. 2.  
26 <sup>l</sup> 1. 2.  
27 <sup>m</sup> 1. 2.  
28 <sup>n</sup> 1. 2.  
29 <sup>o</sup> 1. 2.  
30 <sup>p</sup> 1. 2.  
31 <sup>q</sup> 1. 2.

## Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,  
3 <sup>a</sup> Blessed are the poor in spirit: for their's is the kingdom of heaven.  
4 <sup>b</sup> Blessed are they that mourn: for they shall be comforted.  
5 <sup>c</sup> Blessed are the meek: for they shall inherit the earth.

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some way I'll pay the rent; some way I'll care for the little boy!" And, Governor, for five long, inclement, dreary winter months I've kept the pledge. I've washed and ironed, and scrubbed. I've done everything that an honest woman could do. Look at my toll-calloused hands! And I've asked no man for help! I've been too proud for that! And I would not ask you now, but I face the crisis! I can't keep my feet any longer! There's to be a new baby any day, and I've got to go to a hospital and my little boy to an orphan's home, unless you give me back my husband!"

Then, throwing herself upon her knees, putting her face in her hands and laying her head on my table, she cried with the abandon of a child. And as she wept and sobbed, the little boy slipped from the high chair from which his feet had dangled, came over to me, and with the artlessness of a baby, put his little hand pleadingly on my knee, looked up through streaming eyes into my face and cried in childish treble:

"Mister, you've got my papa! I want my papa! Why don't you give me back my papa?"

I looked down into the tear-dimmed face, and caught there a vision of my own little fellow, his age, that I had loved and lost but a while before, and the tugging at the heart-strings of the father became too much for the Governor. Reaching down and gathering him in my arms, I said to him:

"God bless you, little man! You've won! You've won! I'll give you back your papa."

The mother sprang to her feet, and cried:

"Governor, did I hear aright? Are you going to give him back to us?" I answered, "Yes, and now."

And ringing for my secretary, I said:

"Colonel Gemmer, wire Warden Whitaker, of the State Reformatory, that the Governor is paroling William Wolverton, a convict down there, doing an indeterminate sentence of five to twenty-one years for highway robbery. Say to him that it is my direction that on tomorrow he clothe Wolverton in a decent suit of clothes, take him to the railway station, buy him a ticket and put him aboard the noon train for Indianapolis." Then turning to the wife, I said:

"He will reach the union station tomorrow evening at seven o'clock. Go meet him and bring him here. I want a word with him in your presence."

But all consideration for me, she answered:

"Seven o'clock? Why, Governor, isn't that after office hours?"

I said, "Yes."

Then she said, "Then I can't ask you to wait. The train you know, may be late. I can't ask you to wait."

I said to her, "No matter, even if it is late, I will wait. Your business will be the biggest business the Governor of Indiana will have tomorrow, and I will wait until you come."

And the next evening I did wait—waited after all had gone from the big office; waited in silence and in

solitude as the shadows lengthened and the twilight deepened, until finally there came through the gloaming this man and woman and little boy. As they approached my desk, I stood up, took the man by the hand, looked him in the eyes and said to him:

"Will Wolverton, you've sinned against the State that was good to you. You've pulled down the pillars of your own house upon your own flesh and blood. You've betrayed this woman whom only four years ago you promised man and God that you would love, cherish and defend with your life. You've forgotten the obligation you owe to this little boy,

the child of your own loins. Wolverton, you are a bad man, I guess, and yet, I'm going to give you a chance to earn your freedom. I'm going to parole you, on your good behavior; not for you; no, I'm not doing it for you. I'm afraid you're not worth it. I'm doing it for the sake of this woman here, your wife, who has been as faithful to you as a Magdalene at the cross. I'm doing it for the sake of this little boy, your child, who won my heart on yesterday. I'm doing it for the sake of your unborn baby, and in memory of my own dear dead! Wolverton, won't you let your unborn baby and my dead baby be a covenant between

us? Won't you. Here's a letter. Take it to the man to whom it is addressed. I saw him this morning. He promised me that he would take you, give you employment at good wage, and help you find yourself again. Take the letter to him and stay with him until I discharge you; but come back here next month and bring your wife and child, for I must know that you keep faith with me, Wolverton, and if you betray me, I'll have the power and I'll send you back to prison for the limit of your term—twenty-one years. You may go! But don't forget that you carry your freedom in your hands!"

(Continued on page 16)



## NEWS IN THE CIRCLE

MARTIN BALL

Rev. Geo. W. Leavell's report of the dreadful floods in China is thrilling. The destitution and suffering is great. Many lives have been lost.

Dr. Carter Helm Jones, of Seattle, Wash., will be the preacher at the University of Chicago, October 24 and 31. A treat awaits all who hear him.

Rev. C. A. Sherwood, who has been elected to the pastorate of the Thomas Memorial church, Bennettsville, S. C., will begin work there October 3.

Pastor H. J. Suder has resigned at Pacolet Mills, S. C. He has been used of the Lord for great good in this important field. It is not stated where he will locate.

We are on the home stretch for State Missions. Every church in the State should do its best. We must come out with a balance. Dr. Lawrence is working day and night.

The Oak Ridge church, at Farrell, has called Rev. W. J. Derrick, of Water Valley, and he has accepted. This is one of Bro. S. G. Cooper's churches, and one of the best in the state.

Evangelist D. P. Montgomery, of Blue Mountain, will assist Dr. J. D. Pitts, of Fountain Inn, S. C., in a meeting, beginning Oct. 3. Dr. Pitts is himself one of the strong factors in the old South State.

Pastor W. A. Hewitt, whom Mississippi loaned to Texas, has just entered his \$100,000 meeting house. It is a great workshop and the large congregation of the Central church, Dallas, Texas, is happy.

Pastor-Evangelist F. H. Watkins, of Adel, Ga., has just closed a gracious meeting at Hartselle, Ala., in which there were 44 additions to the church. This is the third meeting he has held at this place.

We think news notes about the progress of Kingdom work should be interesting to a Christian, whether he lives in the country or in the city. It encourages a soldier to hear of the success of his fellow soldiers. Don't you?

Two of the Chicago churches—the First and Immanuel—are to be merged into one and on the site of the Immanuel a \$500,000 house is to be erected. Dr. Johnston Meyers has been pastor of Immanuel twenty years. He has resigned. Jno. D. Rockefeller will aid in the building of the house.

For ten years Mrs. A. O. Sanders was the only member of Moseley Hall church, Fla. She built the present house of worship. At the beginning of the meeting just closed there were 32 members. Twenty were added—14 by baptism. W. F. Moore is the pastor. The perseverance of that one woman is to be commended.

Miss Heck, who recently went to her reward on high, showed her interest in the Training School, at Louisville, Ky., by leaving \$2000.00 and half interest in the royalty of her two books to that institution. She lives on.

That was a remarkable meeting at Parker Memorial church, Anniston, Ala. Our own W. F. Yarborough is the pastor. Rev. J. B. Leavell, of Oxford, did the preaching. One hundred and twenty additions—89 by baptism.

We are pained to learn of the serious illness of Rev. Frank Willis Barnett, editor of the Alabama Baptist. The associate editor will take his place until Editor Barnett is better. We trust he may soon be at his post of duty, which he supplies so well.

Rev. W. E. Powers, who is 92 years old, was chosen moderator of Long Run Association in Kentucky, for the thirty-third time. His physical and mental strength is remarkable. The contributions amounted to \$164,241.98, an increase of \$3,500 over last year.

Dr. J. Frank Norris, of the First Church, Ft. Worth, Texas, has just closed a great meeting at Mangham, Okla. Rev. Holmes Nichols is the pastor. Two hundred and fifty converts. The Baptists owed \$12,000 on their house. This was paid and more.

Evangelist Locket Adair, of Dallas, Texas, has recently held two great meetings—one at Lubbock, Texas, and the other at Elk City, Oklahoma. There were hundreds to join the churches at each place. They declare these the greatest meetings ever held in either place.

## THE MOWER.

I saw a neglected garden once where the weeds, flowers, and grass seemed growing from the same stems and to the same unbroken level. Though full of growing things, the effect was that of waste. Then the mower passed, and when I looked again I saw a well-trimmed lawn with clumps of daffodil here, peonies there, a round bed of bluebells, a corner crowded with violets; the whole of surpassing beauty.

It is in such a way that our blessed Master forms our lives. They are ill-kept plots where selfish thought and foolish whims grow level with the good, till there's no telling the false from the true. Then the great Mower comes—he cuts here, clips there, raises a little love tendrill to a steady prop, pulls the weeds from the corner, and behold! our lives are as beautiful gardens of smooth grass and blooming flowers.—Home and School.

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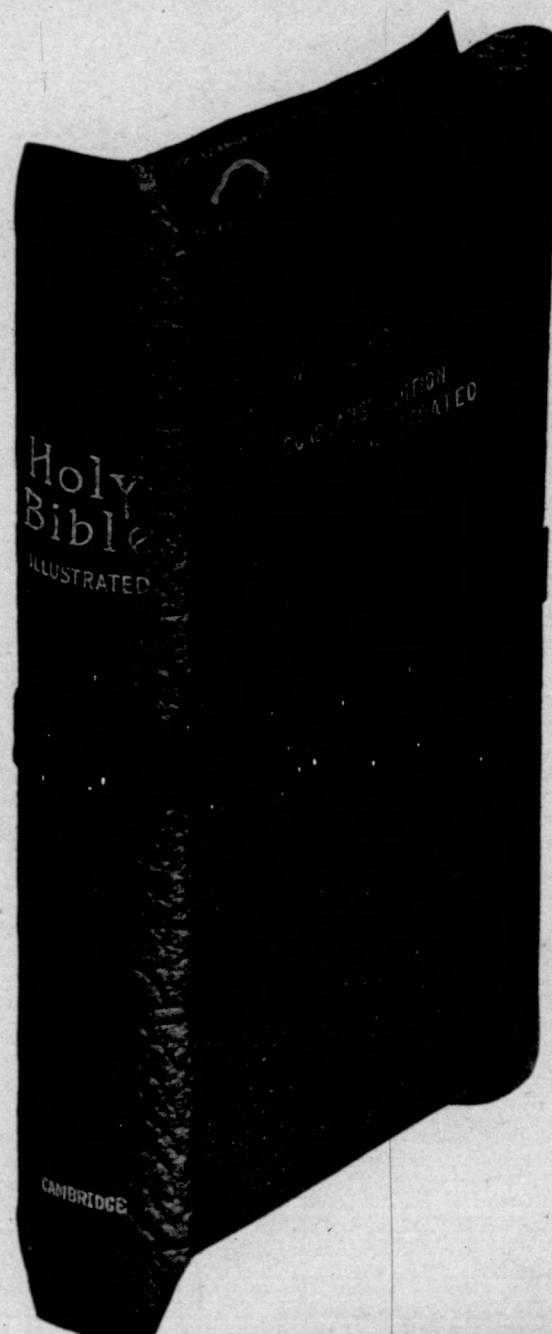
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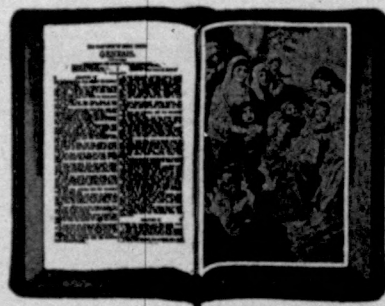


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## BOOK NOTICES.

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From Lothrop Lee & Shepard Co., of Boston, come five books that are worthy of special mention, only two of which are adapted to the needs of the small child, "Home-Made Toys for Girls and Boys," by A. Neely Hall, is a splendid book for the book of constructive mind; it will be valued by him after he becomes older and will afford many days' entertainment. The "Little Folks of Animal Land," by Harry Whittier Frees, is a sumptuous volume, abounding in fine photogravures of kitty cat and puppy dog arrayed in many different costumes. Dorothy Dainty at Cressville, by Amy Brooks, will be appreciated by all children who know of this series and enjoyed by new-made friends. "A Real Cinderella," by Nina Rhodes, has been pronounced

ed by one little girl as the best book she has ever read. "Christmas in Legend and Story," by Elva S. Smith, deserves special mention. It is a beautiful story of Christmas and is arrayed in holiday attire and will no doubt be very popular at the Christmas season.

"Talks About Authors and Their Work," by Ella Reeve Ware, and "In the Misty Real of Fable," by Emma Robinson Kleckner, published by A. Flanagan Co., of Chicago, will be found instructive and interesting to children from eight to fourteen and are not among the expensive books. "Studies in Art," by Anna von Rydingsvard, published by the same company, while intended for children is a fine treatise on the masterpieces of art that will be enjoyed by their elders as well. It is amply illustrated.

The Page Company, of Boston, has brought out a new book in the Little Cousins Series. It is "Our Little Macedonian Cousin of Long Ago," by Julia Darrow Cowles. It is a fine picture of childhood in the long ago in Macedonia and as can be said of the entire series, this book is of great value to the child in giving him a clear idea of far-away people and it is so written that the information gained is presented in a delightful manner. "The Pioneer Boys of the Yellowstone," by Harrison Adams, published by the same company, is the fifth in this series and as each book is not dependent on any of the others in the series, they will be found among the most popular gift books for boys in their teens who love adventure and should be provided with the right kind of stories of this character.

"The Last Ditch," by J. Raymond Elderdice, published by Rand McNally & Co., Chicago, is another book that boys of the high school and college age will enjoy. There is much of life that the reader of this book will glean that will help him to a better understanding of its purposes. There is plenty of action in the story and it is one that we predict wide popularity for.

Reviewed by National Publication Review Bureau.

## CLARKSDALE.

I commenced a meeting in the First Baptist church at Clarksdale on October 3rd at the 11 o'clock hour, and after telling the story of the cross an invitation was given for church membership, and twelve persons responded to the invitation, all grown but two. A couple of boys about twelve and fifteen were among the number.

I have had some years' experience in this work, having traveled with Evangelist T. T. Martin as personal worker for one and one-half years, then having held some seventy-five or eighty meetings myself, but have never seen or had such an experience before. This is all due to the efficient work of the pastor led by the Holy Spirit. Brother Ball and his good wife are sure bringing things to pass in Clarksdale.

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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,  
54 Duke Māg'di-el, duke I'ram.  
These are the dukes of E'dom.

## CHAPTER 2.

1 The sons of Judah. 2 The posterity of Judah by Pharez. 13 The children of Zerah. 14 The posterity of Zerah the son of Judah. 15 The posterity of Zerah the son of Judah. 16 The posterity of Zerah the son of Judah. 17 The posterity of Zerah the son of Judah. 18 The posterity of Zerah the son of Judah. 19 The posterity of Zerah the son of Judah. 20 The posterity of Zerah the son of Judah. 21 The posterity of Zerah the son of Judah. 22 The posterity of Zerah the son of Judah. 23 The posterity of Zerah the son of Judah. 24 The posterity of Zerah the son of Judah. 25 The posterity of Zerah the son of Judah. 26 The posterity of Zerah the son of Judah. 27 The posterity of Zerah the son of Judah. 28 The posterity of Zerah the son of Judah. 29 The posterity of Zerah the son of Judah. 30 The posterity of Zerah the son of Judah.

THESE are the sons of 'Is'ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er.

19 And Cā'leb 1 which b 20 And begat Bē 21 And to the d ther of when h and she 22 And three ar 23 And

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## GOVERNOR HANLY'S PLEDGE.

(Donated by a North Carolina Reader of The Witness.)

(Continued from page 13)

Then I watched him, as with bowed heads they made their way out into the darkness. The next month, true to direction, they came back, only there were four of them, the father, the mother, the little boy and the new baby!—the baby born the night of the father's return! What a tragedy! What a tragedy!

They came once a month for eighteen months. And they never came that the Governor did not see them, for the standing order was that no matter what the business or who was there, the Wolverton family was to have precedence—the right of way. And in those eighteen months I saw a wonderful thing. I saw a man fight his way back to manhood. I saw a man, who, through drink, had made shipwreck of his life, find himself anew. I saw the evolution of a human soul! And on the last Christmas eve I spent in the great office I stood again in the gloaming as the shadows lengthened and the twilight deepened, and about me sat this family. And again I stood up, took the man by the hand, and looking into his face, said to him with a voice that would tremble with grateful emotion in spite of myself:

"Wolverton, you're a man again. You've found yourself anew. You've fought a good fight. You've kept the faith. You've filled the bond. I'm proud of you. And on this glad Christmas eve, so fragrant with the memory of Him who died to atone for human sin, I'm going to make you a Christmas gift worth while. Here it is! Here it is! Your unconditional pardon—written in my own hand! Take it, Wolverton, take it, and go and sin no more!"

My friends, do you know what I was trying to do that Christmas eve? I wonder if you do! Do you? I was trying as best I knew to undo the work of a licensed and legalized American saloon! I was trying to give back to abandoned wifehood a husband! I was trying to restore to disinherited childhood a father! I was trying to somehow, as I look back to it, through the years, it seems to me the blesseddest work in which I was ever permitted to engage.

I sat there long that night, after this family had gone—alone with my soul and God. And in the silence and solitude of the blessed Christmas evening tide, I was born again. I found a new and a holier altar than I had ever known. I saw a new heaven and a new earth. I caught the vision of a saloonless land—a sober nation—a stainless flag—and found a cause big enough to put my life upon! And it is a great matter when a man finds a cause big enough to put his life upon.

I was Governor of my State—a great commonwealth of three millions of people—at forty-one. My friends were kind enough to say that I might justly expect further political preferment, but that night I put my ambition on the great new altar I had found. I knew the price. I

paid it gladly. I went to my home with the promise welling up in the depths of my soul to my Heavenly Father that if He would help me discharge to the end the duties of the great office, I then held, when they were finished I'd go to the American people and tell them the inexpressible, infinite wrong the legalized liquor traffic of this nation is doing the childhood of my country. From then till now I've kept that pledge as best I could. There is no American commonwealth into which I have not gone on this high mission; no great American city whose streets I have not walked, to whose people I have not appealed in this behalf. And that I might keep the vow I made that Christmas, even in a greater, bigger, more effective way, than I otherwise could, I have called about me these consecrated men and women who constitute the Flying Squadron of America, and am leading them to and fro across the continent in this great nation-wide campaign. We seek to raise in this land a new banner—one to which the wise and good of every party, sect and creed may repair. The event is in the hands of God. As for me—

"I ask not to see the distant scene; One step enough for me."

## HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

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Shipping Point .....  
(Please write distinctly)

## CAMDEN MEETING—SEPT. 22-29.

The church had been longing for, patiently waiting and fervently praying for a gracious revival, when God directed us to, and sent, just the man we needed, with his efficient singer, Prof. R. L. Cooper, of Aberdeen.

We need not stop to eulogize the name of W. E. Farr; for his noble worth and gifts of power and influ-

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W. T. LOWREY, LL. D., President

ence to bring men into the kingdom of God, are felt and known all over the State. And Brother Cooper sings the gospel as efficiently and sweetly as Farr preached it. The two together are a wonderful factor in God's hands for good.

Mrs. P. W. Berry was the accomplished pianist and rendered efficient help. I cannot give the results of this glorious meeting, for God only knows that. There were forty-four accessions to our church—twenty-nine by experience and baptism, and fifteen by letter. There were six others who confessed Christ, but will join other churches.

A general revival of religion seemed to sweep over the entire town and community of Camden. Prof. P. W. Berry, the ideal principal of the Agricultural High School, of Madison county, and his noble faculty of Christian men and women, found time to attend and rendered much help. The Presbyterians and Methodists of Camden, with their good pastors, added much to the interest of our meeting.

Together, with many other good things which Brother Farr did, was to raise by subscription, \$1,000 for the erection of a new Baptist church at Camden and a creditable amount for the two colleges—Clarke Memorial at Newton, and the Woman's College at Hattiesburg which he represents. May God continue to bless and guide him.

"Bless the Lord, O my soul, and all that is within me, bless His holy name."

J. T. ELLIS, Pastor.

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## A REAL HERO.

It is splendid to face trials, hard knocks, temptations, defeats, with triumphant courage in youth and health and strength. And it is no less splendid to face life with cheerfulness and sweetness in weakness and pain. "Many will find sad news in this space today," said a Galveston newspaper lately, "for the staff poet, whose message you have looked for here, has gone from among us. A sweet spirit, a guileless heart, a brave soul housed in a frail body—that was Harry Marriner. In every relation of life true to the right, in every phase of his character lovely,

in every condition of good or ill health a modest, courageous gentleman he. For a long time he had sat propped with pillows in his bed, penning his daily 'weather verse,' and never once through all the weary weeks did he betray to his readers the secret of his impending tragedy. Always it was the cheery note he sang, always the merry rhyme he tuned, and never a daunted moment came as he faced with clear vision the finality." No matter what your handicap or weakness may be, a spirit like that will make you a shining light and a blessing to all around you.—J. Melvin Hull, in Home and School.

The American Bible Society reports that the circulation in Korea for 1914 was more than two and a half times greater than in 1913, even though the circulation in 1913 was more than double that of 1912. The total circulation for 1914 was 458,694. Of these, 810 were Bibles and Old Testaments and 7,498 New Testaments, and 450,386 portions.

The American Bible Society's agent in Petrograd writes that since the war began and the vodka shops were closed, the sale of Bibles and Testaments has greatly increased in Russia. This is outside the special demand for Bibles for sick and wounded soldiers.

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